The Form and Order of the

CORONATION OF CHARLS II.

KING of *Scotland*, *England*, *France* and *Ireland*.

AS

It was acted and done at *Scoon*, the first day of *Ianuary*, 1651.

By ROBERT DOWGLAS Minister at *Edinburgh*.

1 Chron. 29. 23. *Then Solomon sate on the Throne of the Lord, as King, instead of David his father, and prospered, and all Israel obeyed him.*

Prov. 20. 8. *A King that sitteth in the Throne Judgement, scattereth away all evil with his eyes.*

Prov. 25. 5. *Take away the wicked from before the King, and his Throne shall be established in righteousness.*

LONDON,

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The Coronation of CHARLS *the second, King of* Scotland, England, France *and* Ireland. *Done at* Scoon, *January* 1. 1651.

First the Kings Majesty, in a Princes Robe was conducted from his Bedchamber, by the Constable on his right hand, and the Marshal on his left, to the Chamber of Presence; and there, was placed in a Chair under a cloath of State by the Lord of *Angus*, Chamberlain appointed by the King for that day; and there, after a little repose, the Noblemen, with the Commissioners of Barons and Burroughs, entred the Hall, and presented themselves before his Majesty.

Thereafter the Lord Chancellor spoke to the King, to this purpose, *Sir, your good Subjects desire You may be crowned, as the righteous and lawful Heir of the Crowns of this kingdom; that You would maintain Religion, as it is presently professed, and established; conform to the National Covenant, League and Covenant and according to Your Declaration at* Dumferling, *in August last: Also that You would be graciously pleased to receive them under Your Highness Protection, to govern them by the Laws of the kingdom, and to defend them in their Rights and Liberties, by Your Royal Power offering themselves in most humble manner to Your Majesty, with their Vows, to bestow land, life and what else is in their power for the maintenance of Religion, for the safety of Your Majesties Sacred person, and maintenance of Your Crown, which they intreat Your Majesty to accept, and pray Almighty God, that for many years You may happily enjoy the same.*

The King made this Answer; *I esteem the affections of my good People, more then the Crowns of many Kingdoms, and shall be ready by Gods assistance to bestow my Life in their Defence; Wishing to live no longer, then I may see Religion, and this kingdom flourish in all happiness.*

There after, the Commissioners of Burroughs and Barons, and the Noblemen accompanied his Majesty to the Kirk of *Scoon*, in order and rank according to their quality two and two. The Spurs being carried by the Earl of *Eglington*. Next, the Sword by the E. of *Rothes*. Then the Scepter, by the E. of *Crauford* and *Lindesay*. And the Crown by Marq. of *Argile*, immediately before the King. Then came the King, with the great Constable on his right hand, and the great Marshal on his left, his train being carried by the L. *Ereskine*, the L. *Montgomery*, the L. *Newbottle*, and the L. *Maxblene*, four Earls eldest Sons under a Canopy of crimson Velvet, supported by six Earls Sons; to wit, the L. *Drummond*, the L. *Carnegie*, the L. *Ramsey*, the L. *Johnstoun*, the L. *Brechin*, the L. *Yester*, and the six Carriers supported by six Noble-mens sons. Thus the Kings Majesty entred the Kirk.

The Kirk being fitted, and prepared with a Table, whereupon the Honours were laid, and a Chair set in a fitting place for his Majesties hearing of Sermon, over against the Minister, and another Chair on the other side where he received the Crown, before which there was a Bench decently covered, as also for seats about for Noblemen, Barons, and Burgesses. And there being also a Stage in a fit place erected of 24 foot square, about four foot high from the ground, covered with Carpets, with two stairs one from the West another to the East; upon which great Stage, there was another little Stage erected, some two foot high, ascending by two steps, on which the Throne or Chair of State was set.

The Kirk thus fittingly prepared, the Kings Majesty entreth the same, accompanied as aforesaid, and first setteth himself in his Chair, for hearing of Sermon.

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All being quietly composed unto attention, Mr. *Robert Douglas* Moderator of the Commission of the General Assembly, after incalling upon God by prayer, preached the following Sermon.

A Sermon preached at *Scoon*, *Ian.* 1. 1651. At the Coronation of *CHARLS* the Second, King of *Scotland*, *England*, *France* and *Ireland*

By *Robert Douglas*, Minister at *Edinburgh*, Moderator of the Commission of the General Assembly.

2 KING. 11. *Vers.* 12, 17.

And he brought forth the Kings Son, and put the Crown upon him, and gave him the Testimony; and they made him King, and anointed him, and they clapt their hands and said, God save the King.

And Jehoiada made a Covenant between the Lord, and the King, and the People, that they should be the Lords people, between the King also and the people.

IN this Text of Scripture, you have the Solemn Enthroning of *Ioash* a young king, and that in a very troublesome time, for *Athaliah* the mother of *Ahaziah* had cruelly murthered the Royall Seed, and usurped the kingdome by the space of six years. Onely this young Prince was preserved by *Iehoshebah* the sister of *Ahaziah*, and wife to *Iehoiada* the high Priest, being hid with her in the house of the Lord all that time.

Good Interpreters do conjecture, though *Ioash* be called the son of *Ahaziah*, that he was not his son by nature, but by succession to the crown. They say, that the race of *Solomon* ceased here, and the kingdome came to the posterity of *Nathan* the son of *David*. Because 2 *Chron.* 22. 9. It is said, *The house of Ahaziah had no power to keep the kingdome*, which they conceive to be for the want of children in that house, And because of the absurdity and unnaturalness of the fact, that *Athaliah* the Grand-mother should have cut off her sons children. I shall not stand upon the matter, Only I may say, if they were *Ahaziah* his own children, it was a most unnatural and cruel fact of *Athaliah* to cut off her own posterity.

For the usurpation, there might have been two motives. 1. It seemeth that when *Ahaziah* went to battel, *Athaliah* was left to govern the kingdome and her son *Ahaziah* being slain before his return, she thought the Government sweet, and could not part with it, and because the royal seed stood in her way, she cruelly destroyed them, that she might raign with the greater freedome. 2. She was earnest to set up a false worship, even the worship of *Baal*, which she thought could not be so well done; as by cutting off the Royal race and getting the sole power in her hand, that she might do what she pleased.

The businesse you are about this day is not unlike. You are to invest a young king in the throne, in a very troublesome time: and wicked men have risen up, and usurped the kingdome, and put to death the late king most unnaturally. The like motives seem to have prevailed with them. 1. These men by falshood and dissimulation have gotten power in their hands, which to them is so sweet, that they are unwilling to part with it; And because the king and his seed stood in their way, they have made away the king, and disinherited his children, that the sole power might

be in their hand. 2. They have a number of damnable errors, and a false worship to set up, and intend to take away the Ordinances of Christ, and Government of his kirk. All this cannot be done, unless they have the sole power in their hands, and this they cannot have, till the king and his posterity be cut off. But I leave this, and come to the present solemnity, There is a Prince to be inthroned, good *Iehojada* will have the Crown put upon his head.

It may be questioned, why they went about this Coronation in a time of so great hazard, when *Athaliah* had reigned six years? Had it not been better to have defaced *Athaliah*, and then to have crowned the king? Two reasons may be rendered, why they delay not the Coronation. To crown the king, was a duty they were bound to; hazard should not make them leave their duty. They did their duty, and left the success to God. 2. They crowned the young king, to endear the peoples affections to their own native Prince, & to alinate their hearts from her that had usurped the kingdom. If they had delayed, the king being known to be preserved, it might have brought on, not onely compliance with her, but also subjection to her government, by resting in it, and being content to lay aside the righteous heir of the Crown.

The same is observed in our case, and many wonder that you should Crown the king in a dangerous time, when the usurpers have such power in the land, the same reasons may serve to answer for your doing. 1. It is our necessary duty to crown the king upon all hazards, and to leave the success to God. 2. It appeareth now, it hath been too long delayed. Delay is dangerous, because of the compliance of some, and treachery of others. If it shall be delayed longer, it is to be feared that the most part shall sit down under the shadow of the *Bramble*, the destroying usurpers.

I come to the particular handling of this present Text, and to speak from it to the present time. I have read the 12 and 17. *v.* Because of these two which meet together, the Crowning of a king, and his renewing the covenant. Amongst many particulars which may be handled from the Text, I shall confine my self to these five. 1. The Crown, *He put the Crown upon his head.* 2. The Testimony, *He gave him the Testimony.* 3. The Anointing, *They Anointed him.* These three are in the 12. *vers.* As for that which is spoken of the peoples joy, we shal give it a touch when we come to the peoples duty. 4. The covenant between God, and the king, and the people. *Iehojada made a Covenant between God and the King, and the people; that they should be the Lords people.* 5. The Covenant between the king and the people. *Between the king also and the people*, both in the 17. *vers.*

First, The crown is put upon his head. A Crown is the most excellent badge of Royal Majesty. To discourse on crowns in a State way, I shall leave unto States-men, and lay onely these three before you of the crown.

1. In putting on of the Crown, it would be well fastened. For Kings Crowns are often times tottering; and this is a time wherein they totter. There are two things which make kings Crowns to totter, Great sins, and great commotions and troubles, take heed of both.

1. There are many sins upon our King and his family. Sin will make the sureſt Crown, that ever men set on, to totter. The sins of former Kings have made this a tottering crown. I shall not insist here, seeing there hath been a solemn day of humiliation through the Land, on Thursday last, for the sins of the Royal Family. I wish the Lord may blesse it; and desire the king be truly humbled for his own sins, and the sins of his fathers house, which have been great, beware of putting on these sins with the crown; For if you put them on, all the well-wishers to a king in the three kingdomes will not be able to hold on the crown, and keep it from tottering, yea, from falling. Lord, take away the controversie with the royal Family, that the crown may be fastened sure upon the kings head, without falling or tottering.

2. Troubles and commotions in a kingdome, make crowns to totter. A crown at the best, and in the most calm times, is full of trouble, which if it were well weighed by men there would not be such hunting after crowns. I read of a great man who considering the trouble and care that accompanied a crown, said, he would not take it up at his foot, though he might have it for taking. Now if a crown at the best be so full of troubles, what shall one think of a crown at the worst, when there are so great commotions, wherein the crown is directly aimed at? Surely it must be a tottering crown at the least, especially when former sins have brought on these troubles. As the remedy,

medy of the former is true Humiliation, and turning unto God: so the remedy of the latter, is *Psal.* 21. 3. (speaking of *Davids* crown) *Thou settest a crown of pure gold upon his head.* God set on *Davids* crown, and therfore it was settled notwithstanding of many troubles. Men may set on crowns, and they may be thrown off again: but when God setteth them on they will be fast: Enemies have touched the crown of our king, and casten it off in the other kingdom, and have made it totter in this kingdom, both the king who is to be crowned, and you who are to crown him, should deal earnestly with God, to set the crown on the kings head, and to keep it on against all the commotions of this generation. 2. A king should esteem more of the people he reigneth over, then of his crown: kings use to be so taken up with their crowns, that they despise their people. I would have a king following Christ, the king of his people, who saith of them, *Isa.* 62. 3. *Thou shalt be a crown of Glory in the hand of the Lord, and a royal diadem in the hand of thy God.* Christ counteth his people his crown and Diadem; So should a king esteem the people of the Lord, over whom he ruleth to be as his Crown and Diademe, take away the people, and a crown is but an empty simbole. 3. A king when he getteth his crown on his head, should think at the best, it is but a fading crown. All the crowns of kings are but fading crowns: therefore they should have an eye upon that *Crown of glory that fadeth not away*, 1 *Pet.* 5. 4. And upon a *kingdome that cannot be shaken*, *Heb* 12. 28. that Crown and kingdome belongeth not to kings as kings, but unto believers, and a believing King hath this comfort, that *when he hath endured a while, and been tryed, he shall receive the crown of life, which the Lord hath promised to them that love him.*

II. The second thing in this Solemnity, is the *testimony*, by this is meant the Law of God, so called because it testifieth of the mind and will of God. It was commanded, *Deut.* 17. 18, 19. *when the king shall sit upon the throne of his kingdom, he shall write a copy of the book of the Law, and it shall be with him, that he may read therein all the days of his life.* The K. should have the *Testimony* for these three main uses.

1. For his inforamtion in the way of God, *Deut.* 17. 19. This use of the kings having the Book of the Law is expressed, *That he may learn to fear the Lord his God*; the reading of other books may do a king good for government, but no book will teach him the way of salvation, but the book of God. christ biddeth *search the Scriptures, for in them ye think to have eternal life, and they testifie of me, Joh.* 5. 39. he is *a blessed man who meditateth in the law of the Lord day and night*, Psal. 1. 1, 2. K. *David* was well acquainted herewith, as appeareth, *Psal.* 119. kings should be well exercised in Scripture. It is reported of *Alphonsus* king of *Aragon*, that he read the Bible fourteen times, with glosses thereupon. I recommend to the king, to take some hours for reading holy Scripture: It will be a good means to make him acquainted with Gods mind, and with Christ a Saviour.

2. For this direction in government, kings read books that may learn to govern well, which I condemn not, but all the books a king can read, will not make him govern to please God, as this book I know nothing that is good in government, but a king may learn it out of the Book of God. For this cause *Iosua* is commanded *Iosh* 1. 8. *That the book of the law shall not depart out of his mouth*, and he is commanded *to do according to that is written therein.* He should not only do himself that which is written in it, but do and govern his people according to that is written in it, king *David* knew this use of the Testimony, who said, *Psal* 119. 24. *Thy testimonies are my delight and my Counsellors.* The best counsels that ever a king getteth are in the book of God, yea the testimonies are the best and surest Counsellors, because although kings Counsellors, be never so wise & trusty, yet they use not to be so free with a king as they ought: but the Scripture will tell kings very freely both their sin and their duty. 3. For preservation and custody, the king is *Custos utriusque tabulæ.* The keeper of both tables: Not that he should take upon him the power to dispence the Word of God, or to dispence with it. But that he should preserve the word of God, and the true religion according to the word of of God, pure, intire, and uncorrupted, within his domonions, and transmit them to to posterity, and also be carefull to see his subjects observe both tables, & to punish the transgressors of the same.

III. The third thing in this solemnity is the annointing of the king. The annointing of kings was not absolutely necessary under the Old Testament, for we read not that all kings of *Iudah* and *Israel* were anointed. The *Hebrews* observe that anointing of kings was used in three cases.

1. When

1. When the first of a Family was made king, as *Saul*, *David*. 2. When there was a question for the Crown, as in the case of *Solomon* and *Adonijah*. 3. When there was an interruption of the lawfull succession by usurpation, as in the case of *Ioash*, there is an interruption by the usurpation of *Athaliah*; therefore he is anointed. If this observation hold, as it is probable, then it was not absolutely necessary under the Old Testament, and therefore far less under the New.

Because it may be said, That in our case there is an interruption by usurpation, let it be considered; That the Anointed under the Old Testament was typical, although all kings were not types of Christ; yet the Anointing of kings, Priests, and Prophets, was typical of Christ, and his Offices: but Christ being now come, all these Ceremonies cease. And therefore the Anointing of kings, ought not to be used in the New Testament.

If it be said, Anointing of kings hath been in use among Christians, not only Papists, but Protestants, as in the Kingdome of *Eng.* and our late king was Anointed with oyle. It may be replyed, they who used it under the New Testament took it from the *Iews*, without warrant. It was most in use with the Bishops of *Rome*, who to keep kings and Emperours subject to themselves, did swear them to the *Pope*, when they were anointed, (and yet the Iewish Priests did never swear kings to themselves) As for *Eng.* although the *Pope* was casten off, yet the subjection of kings to Bishops was still retained, for they anointed the king, and sware him to the maintenance of their *Prelaticall dignity*. They are here who were witnesses at the Coronation of the late king. The Bishops behoved to performe that rite, and the king behoved to be sworn to them. But now by the blessing of God, *Papery* and *Prelacie* are removed: The *Bishops* as limbs of *Antichrist*, are put to the door; let the anointing of kings with oyle go to the door with them, and let them never come in again.

The Anointing with material oyle, maketh not a king, the Anointed of the Lord, for he is so without it. He is the Anointed of the Lord, who by the Divine ordinance, and appointment is a king, *Isa.* 45.1. God called *Cyrus* his anointed; yet we read not that he was anointed with oyle. kings are the Anointed of the Lord, because by the Ordinance of the Lord, their Authority is sacred and inviolable. It is enough for us to have the thing, though we want the Ceremonie, which being laid aside, I will give some Observations of the thing.

1. A king being the Lords Anointed, should be thinking upon a better unction, even that spirituall Unction, wherewith beleivers are anointed, which you have 1 *Ioh.* 2. 27. *The anointing ye have received of him abideth in you:* And 2 *Cor* 1. 21. *He that hath anointed us, is God who hath also sealed us*, This anointing is not proper to kings, but common to beleivers. Few kings are so anointed. A king should strive to be a good Christian, and then a good king: The Anointing with Grace, is better then the anointing with oyle. It is of more worth for a king to be the anointed of the Lord with grace, then to be the greatest Monarch of the world without it.

2. This anointing may put a king in mind of the guifts, wherewith kings should be indued, for discharge of the royal calling. For anointing did signifie the guifts of Office. It is said of *Saul*, when he was anointed king; As 1 *Sam.* 10. 9. *God gave him another heart*; And Cap. 11. 6. *The Spirit of God came upon him*, It is meant, of a heart for his calling, and a spirit of ability for Government. It should be our desire this day, that our king may have a spirit for his calling, as the spirit of Wisdome, Fortitude, justice, and other Princely indowments.

3. This anointing may put Subjects in mind of the Sacred duty of the authority of a king. He should be respected, as the Lords anointed. There are divers sorts of persons, that are enemies to the authority of kings; As 1. *Anabaptists*, who deny their should be kings in the New Testament. They will have no kings, nor civil Magistrate. 2. The late *Photinians*, who speak respectfully of kings, and Magistrates, but they take away from them their power, and the exercise of it in the administration of justice. 3. These who rise against kings in open Rebellion, as *Absolom* and *Sheba*, who said, *what have we to do with* David, *the son of* Iesse? *To your Tents, O* Israel. 4. They who do not rebel openly, yet they despise a king in their heart, like the sons of *Belial*, 1 *Sam.* 10. last. who said of *Saul* after he was anointed king, *Shall this man save us? And they despised him, and brought him no presents.*

1. All these meet in our present age. 1. *Anabaptists* who are against the being of kings are very rife:

you

you may find, to your great grief, a great number of them in that Army that have unjustly invaded the land, who have trampled upon the authority of kings. 2. There are also of the second sort, who are secretly *Rebellious* in that point, they allow of kings in profession, but they are against the exercise of their power in the Administration of Iustice. 3. A third sort are in open rebellion, even all that generation which are risen up not only against the person of the king but kingly government. 4. There is a fourth who profess they acknowledge a king, but despise him in their heart, saying, *Shall this man save us?* I wish all had *Davids* tenderness, whose *heart smote him when he did but cut off the lap of Sauls garment*, that we may be far from cutting off a lap of that just power and greatness which God hath allowed to the King, and we have bound our selves by covenant not to diminish.

I have gone through the three particulars contained in ver. 12. I come to the other two in v. 17. which appertain also to this days work; for our king is not only to be crowned, but to renew a Covenant with God and his people, and to make a covenant with the people: Answerable hereto there is a twofold covenant in the words, one between God, and the King, and the People, God being the one party, the king and the people the other. Another between the King, and the people, The King being the one party, the people the other. The Covenant with God is the fourth particular propounded to be spoken of. The sum of the covenant ye may find 2 *King.* 23. 3. in *Iosiah* his renewing the covenant, *To walk after the Lord, and keep his commandments and testimonies with all thy heart, and to perform the words of the Covenant.* The renewing of the Covenant was after a great defection from God, and the setting up of false worship. The King and the people of God bound themselves before the Lord, to set up the true worship, and to abolish the false. *Scotland* hath a preference in this before other Nations. In time of defection they have renewed a Covenant with God to reform all: And because the King after a great defection in that family is to renew the Covenant; I shall mention some particulars from the League and Covenant.

1. We are bound to maintain the *true Reformed Religion* in Doctrine, Worship, Discipline and Government established in this Kingdom, and to endeavor the Reformation of Religion in the other two Kingdoms according to the word of God, and the example of the best Reformed kirks. By this Article the King is obliged, not only to maintain Religion as it is established in *Scotland*, but also to endeavour the reformation of Religion in his other kingdoms; The King should consider well, which it shall please God to restore him to his Government there, that he is bound to endeavor the establishment of the work of Reformation there, as well as to maintain it here.

2. According to the second Article, The King is bound without respect of persons to extirpate *Popery, Prelacy, Superstition, Heresie, Schisme and Prophanesse*, and whatsoever shall be found contrary to sound Doctrine and the power of godliness, and therefore *Popery* is not to be suffered in the Royal Family, nor within his Dominions, *Prelacy* once plucked up by the roote is not to be permitted to take root again; all *Heresie* and *Error* whatsoever must be opposed by him to the utmost of his power; and by the Covenant the K. must be far from toleration of any *false Religion* within his Dominions.

3. As the people are bound to maintain the kings person and authority in the maintenance of the true religion and liberties of the kingdom; So the king is bound with them to maintain the rights and Priviledges of the Parliament, & Liberties of the Subjects according to the third Article.

4. We are bound to discover, and to bring unto condign punishment all such as have been, or shall be *Incendiaries, Malignants or evill instruments*, in hindering the reformation of Religion, dividing the king from the people, or ones of the kingdoms from another, or making any faction or parties amongst the people. Hereby the king is bound to have an eye upon such, and neither allow of them, nor comply with them, but to concur according to his power to have them censured and punished, as is expressed in the fourth Article. I shall sum up all this, That a K. entring in Covenant with God, should do as kings did of old when they entred into Covenant; they and their people went on in the work of Reformation, as appeareth here, vers. 18. *And all the people of the land went into the house of Baal, and brake it down, &c.* And godly *Iosiah* when he entred in Covenant made a thorow Reformation. There is a fourfold Reformation in Scripture, and contained in the League and Covenant. 1. A personal Reformation. 2. A Family reformation. 3. Reformation.

mation of Iudicatories. 4. A Reformation of the whole land: kings have had their hand in all the four, and therefore I recommend them to our King.

1. A personal Reformation. A king should reform his own life, that he may be a pattern of godliness to others, and to this is tied by the Covenants. The godly reformers of Iuda were pious and religious men. A King should not follow *Machivel* his counsel, who requireth not that a Prince should be truly religious, but saith, that a shadow of it, and external simulation are sufficient: A devilish counsel, and it is just with God to bring a king to the shadow of a kingdom, who hath but the shadow of Religion. We know that dissembling Kings have been punished of God; and let our king know it, no king but a religious king can please God. *David* is highly commended for godliness; *Hezekiah* a man eminent for piety; *Iosiah* a young king, commended for the tenderness of his heart when he heard the law of the Law read; he was much troubled before the Lord, when he heard the judgments threatned against his Fathers house, and his people, It is earnestly wished, that our kings heart may be tender, and be truly humbled before the Lord for the sins of his Fathers house, and of the land; and for the many evils that are upon that family and upon the kingdom.

2. A Family Reformation. The king should reform his Family, after the example of godly kings, *Asa* when he entred in covenant, spared not his mother *Idolatry*. The house of our king hath been much defiled by Idolatry. The king is now in covenant, and to renew the covenant, let the Royal Family be reformed, and that it may be a religious family wherein God will have pleasure. Let it be purged not only of Idolatry but of prophanity and looseness, which hath abounded in it. Much hath been spoken of this matter, but little hath been done in it. Let the king and others who have charge in that family think it doth upon them as a duty to purge it. And if you would have a family well purged and constitute, take *David* for a pattern, in the purgation and constitution of his Psalm 10. *The froward heart, wicked persons, and slanderers he will have far from him, but his eyes are upon the faithful of the land, that they may dwell with him* If there be a man better than the other in the land, he shall be for the king and his family: Ye may extend this reformation to the Court. A prophane Court is dangerous for a king; it hath been observed as a provoking sin in *England*, which hath drawn down judgement upon King and Court, as appeareth this day. It is to be wished that such were in the Court as *David* speaketh of in that Psalm. Let the king set to it and resolve with *David*, Psal 10. 7. That *he who worketh deceit shall not dwell within his house: and he who telleth lies shall not tarry in his sight.*

3. Reformation in Iudicatories. It should be carefully seen to, that Iudicatories be reformed; and that men fearing God, and hating covetousness, may be placed in them. A king in covenant should do as *Iehoshaphat* did, 2 *Chron.* 19. 5, 6, 7. *He set Iudges in the land, and said, Take heed what you do: ye judge not for men, but for the Lord, who is with you in judgement: wherefore now let the fear of the Lord be before you,* &c.

4. The Reformation of the whole land: the kings eye should be upon it; 2 *Chron.* 19. 4. *Iehoshaphat went out through the people, from Beersheba to mount Ephraim, and brought them back to the Lord God of their fathers.* Our land hath great need of reformation, for there is a part of it, that hath scarce ever yet found the benefit of it; they are lying without the Gospel. It will be a good work for a covenanted king to have a care that the Gospel may be preached through the whole land: care also would be taken that they who have the Gospel may live suitably thereto.

If a king would be a through Reformer, he must be reformed himself, other ways he will never lay Reformation to heart. To make a king a good Reformer, I wish him these qualifications according to the truth, and in sincerity, wherewith they report *Trajan* the Emperor to have been indued, He was 1. Devote at home. 2. Courageous in war. 3. Iust in his Iudicatories. 4. Prudent in all his affairs. True Piety, Fortitude, Iustice, and Prudency are notable qualifications in a Prince, who would reform a kingdom, and reform well.

5. I come now to the fifth and last particular, and that is the covenant made between the king and the people. When a king is crowned, and received by the people, there is a covenant or mutual contract between him and them, containing conditions mutually to be observed. Time will not suffer us

to insist upon many particulars, I shall only lay before You three: 1. It is clear from this Covenant, that a King hath not absolute power to do what he pleaseth, he is tyed to conditions, by vertue of a Covenant. 2. It is clear from this Covenant, that a people are bound to obey their King in the Lord. 3. I shall present the King with some directions, for the right Government of the people, who are bound to obey.

1. It is clear, that the Kings power is not absolute, as Kings and flattering Courtiers apprehend, a Kings power is a limited power, by this Covenant. And there is a three-fold limitation of the Kings power.

1. In regard of subordination. There is a power above his, even Gods power, whom he is obliedged to obey; and to whom he must give an acompt of his administration. Ye heard yesterday, that Text, *By me Kings reign*, *Prov.* 8. 15. Kings have not onely their Crowns from God, but they must reign according to his will, which is clear from *Rom.* 13. 4. He is called, the Minister of God: He is but Gods servant. I need not stay upon this; Kings and all others will acknowledg this limitation.

2. In regard of Laws, a King is sworn at his Coronation, to rule according to the standing, received Laws of the Kingdom. The Laws he is sworn to, limite him that he cannot do againſt them, without a sinful breach of this Covenant, between the King, and the people.

3. In regard of Government. The total Government, is not upon a King. He hath counsellours, a Parliament, or Estates in the Land, who share in the burthen of Government. No King should have the sole Government. It was never the mind of these, who received a King to rule them, to lay all Government upon him, to do what he pleaseth, without controlement. There is no man able alone to govern all. The Kingdome should not lay that upon one man, who may easily miscarry. The Estates of the Land, are bound in this Contract, to bear a burthen with him.

These men who have flattered Kings, to take unto themselves an absolute power, to do what they please, have wronged *Kings*, and *Kingdoms*. It had been good that kings of late, had carried themselves so, as this question of *Kings* power, might never have come in debate; for they have been great losers thereby, Kings are very desirous to have things spoken and written, to hold up their Arbitrary and unlimitted power; but that way doth exceedingly wrong them. There is one, a learned man, I confess, who hath written a book, for the maintenance of the absolute power of *Kings*, called *Defensio Regia*, whereby he hath wronged himself in his reputation, and the King in his Government. As for the fact in taking away the Life of the late King (what ever was Gods Iustice in it) I do agree with him to condemne it, as a most unjust and horrid fact, upon their part who did it: But when he commeth to speak of the power of *Kings* in giving unto them an absolute and illimited power, urging the damnable Maxime, *Quod libet licet*, he will have a King to do what he pleaseth *impune*, and without controlement. In this I cannot but dissent from him.

In regard of Subordination, some say; That a King is comptable to none but God. Do what he will, let God take order with it; this leadeth Kings to *Atheisme*, let them do what they please and take God in their own hand: In regard of Laws, they teach nothing to Kings, but *Tyranny*: And in regard of government, they teach a King to take an *Arbitrary* power to himself to do what he pleaseth without controlement. How dangerous this hath been to Kings, is clear by sad experience. Abuse of *Power*, and *Arbitrary Government*, hath been one of Gods Great Controversies, with our *Kings* Predecessours; God in his justice, because *Power* hath been abused, hath thrown it out of their hands: And I may confidently say, That Gods controversie with the *Kings* of the earth: is for their *Arbitrary* and *Tyrannical Government*.

It is good for our king to learn to be wise in time: and know that he receiveth this day a power to govern: but a power limited by contract: and these conditions he is bound by Oath, to stand to. Kings are deceived, who think, that the people are ordained for the king: and not the King for the people. The Scripture showeth the contrary, *Rom.* 13. 4. The king is the Mi-

nister of God, so the People to good. God will not have a king in an arbitrary way, to encroach upon the possessions of Subjects, Ezec. 45, 7, 8. *A portion is appointed for the Prince.* And it is said, *My Princes shall no more oppress my people; and the rest of the Land shall be give unto the house of Israel, according to their tribes.* The king hath his distinct possessions and Revenues from the people; he must not oppress, and do what he pleaseth, there must be no tyranny upon the throne.

I desire not to speak much of this subject. men have been very tender in medling with the power of kings; yet seeing these dayes have brought forth debates concerning the power of kings, it will be necessary to be clear in the matter. Extremities would be shunned. A king should keep within the bounds of the Covenant made with the people, in the exercise of his power: And Subjects should keep within the bounds of this covenant, in regulating that power: concerning the last, I shall propound these three, to your consideration

1. A king abusing his power, to the overthrow of Religion, Laws and Liberties, which are the very Fundamentals of this contract and covenant: may be controlled and opposed: and if he set himself to overthrow all these by armes, then they who have power, as the Estates of a Land, may and ought to resist by armes: Because he doth, by that opposition, break the very bonds, and overthroweth all the essentials of this contract and covenant. This may serve to justifie the proceedings of this kingdome against the late king: who in an Hostile way set himself to overthrow Religion, Parliaments, Laws and Liberties.

2. Every breach of covenant, wherein a king falleth, after he hath entered in covenant, doth not dissolve the bond of the covenant. Neither should subjects lay aside a king, for every breach, except the breaches be such as overthrow the fundamentals of the covenant with the people. Many examples of this may be brought from Scripture. I shall give but one. King *Asa* entered solemnly in covenant with God and his people, 2 *Chron.* 15. After that, he falleth in grosse transgressions and breaches, 2 *Chron.* 16. He associates himself and entered in League with *Benhadad*, king of *Syria* an *Idolator* he imprisoned *Hanani*, the LORDS Prophet, who reproved him, and threatned judgments against that association: and at the same time he oppressed some of the people: and yet, for all this, they neither lay aside, nor count him an hypocrite.

3. Private persons, should be very circumspect, about that which they do in relation to the authority of kings. It is very dangerous, for private men to meddle with the power of kings, and the suspending of them from the exercise thereof. I do ingenuously confess, that I find no example of it. The Prophets taught not such doctrine to their people, nor the Apostles, nor the Reformed kirks. Have ever private men, Pastours or Professours, given into the Estates of a Land as their judgment, unto which they resolve to adhere, That a King should be suspended from the exercise of his power? And if we look upon those godly Pastours, who lived in King *James* his time, of whom one may truly say, more faithful men lived not in these last times? For they spared not to tell the king his faults to his face: Yea, some of them suffered persecution for their honesty and freedome; Yet we never read, nor have heard, that any of those godly Pastours joyned with other private men, did ever remonstrate to Parliament, or Estate as their judgement, that the King should be suspended from the exercise of his Royal power.

II. It is clear from this Covenant, that people should obey their King in the Lord: For as the king is bound by Covenant, to make use of his power, to their good, So are they bound to obey him in the Lord, in the exercise of that power. About the peoples duty to the king, take these four Observations.

1. That the obedience of the people, is in subordination to God; For the Covenant is first with God, and then with the king. If a king command any thing contrary to the will of God, in this case *Peter* saith, *It is better to obey God then man.* There is a line drawn from God to the people, they are lowest in the line, and have Magistrates inferiour, and supream above them, and God above all. When the king commandeth the people that which is lawfull, and commanded by God, then he should be obeyed, Because he standeth in the right line under

God

God, who hath put him in his place. But if he command that which is unlawful, and forbidden of God, in that he shall not be obeyed to do it; because he is out of his line. That a king is to be obeyed with this subordination, is evident from Scripture; Take one place for all, *Rom.* 13. at the beginning, ye have both obedience urged to superior Powers, as the Ordinance of God, and damnation threatned against those who resist the lawful Powers.

It is said by some, that many Ministers in *Scotland* will not have king *Jesus*, but king *Charls* to reign. Faithfulmen are wronged by such speeches. I do not understand these men. For if they think that a king and *Jesus* are inconsistent; then they will have no king. But I shall be far from entertaining such thoughts of them. If they think the doing a necessary duty for king *Charls*. is to prefer his Interest to Christs, this also is an error. Honest Ministers can very well discern between the Interest of Christ and of the king. I know no Minister that setteth up king *Charls*, with prejudice to Christs interest.

There are three sorts of persons, who are not to be allowed in relation to the kings interest. 1. Such as have not been content to oppose a king in an evil course (as they might lawfully do) But contrary to *Covenant*, *Vows*, many *Declarations* have cast off kings, and kingly government. These are the *Sectaries*. 2. They who are so taken up with a king, as they prefer a kings interest to Christs interest; which was the sin of our *Engagers*. 3. They who will have no duty done to a king, for fear of prejudging Christs interest. Those are to be allowed who urge duty to a king in subordination to Christ.

I shall desire that men be real, when they make mention of Christs interest; For these three mentioned, profess and pretend the interest of Christ. The *Sectaries* cover their destroying of kings with Christs interest; whereunto indeed they have had no respect, being enemies to his kingdom, and experience hath made it undeniable. The *Engagers* alledged they were for Christs interest, but they misplaced it: Christs interest should have gone before, but they drew it after the interest of a king; which evidenced their want of due respect to Christs interest. As for the third, who delay duty for fear of preferring the kings interests to Christ. I shall not take upon me to judge their intentions, I wish they have charity to those who think they may do duty to a king in subordination to Christ, yea that they ought and should do duty, whatever mens fear be of the prejudice may follow.

If to be against the suspending of the king from the exercise of his power, and to be for the crowning of the king according to the publick Faith of the kingdoms, he first performing all that kirk and State required of him, in relation to Religion and civil Liberties. If this be, I say, to prefer a *KING* to *CHRIST*, let all men that are unbyassed be judges in the case. We shall well avow, that we crown a king in subordination to God, and his interest in subordination to Christs, which we judge, not onely agreeable to the Word of God, but also that we are bound expresly in the Covenant, to maintain the king, in the preservation and defence of the true Religion and Liberties of the Kingdom; and not to diminish his just power and greatness.

Secondly, That the Covenant between God and the king, and the people, goeth before the Covenant between the king and the people: which showeth that a peoples entring Covenant with God, doth not lessen their obedience and allegiance to the king, but increaseth it, and maketh the obedience firmer, because we are in Covenant with God, we should the more obey a covenanted king. It is a great error to think that a Covenant diminisheth obedience, it was ever thought cumulative. And indeed true Religion layeth strict ties upon men, in doing of their duty, *Rom.* 13. 5. *We must needs be subject not onely for wrath, but also for conscience sake*, A necessity to obey is laid upon all. Many Subjects obey for wrath, but the godly obey for conscience sake.

Thirdly, That a king covenanted with God should be much respected by his Subjects. They should love him; There is an inbred affection in the hearts of the people to their king. In the

12. verſ. it is ſaid, That *The people clapped their hands for joy, and ſaid, God ſave the King*, They had no ſooner ſeen their native King inſtalled in his kingdom, but they rejoyced exceedingly, and ſaluted him with wiſhes of ſafety. What ever be mens affections, or reſpects, this day to our king, certainly tis a duty lying on us, both to pray for and rejoyce in his ſafety. The very end that GOD hath in giving us kings maketh this clear. 1 *Tim.* 2. 1, 2. *That we may live under them in godlineſs and honeſty*: and therefore Prayers and Supplications are to be made for all kings, even for thoſe that are not in covenant, much more for thoſe that are in covenant. You are receiving this day a Crowned Covenanted King, pray for Saving-grace to him, and that GOD would deliver him and us out of the hand of *theſe cruel enemies*, and bleſs his Government, and cauſe us to live a quiet and peaceable life under him, in all godlineſs and honeſty.

4. That as the king is ſolemnly ſworn to maintain the Rights of the Subjects againſt Enemies, and is bound to hazard his Life and all that he hath for their Defence: ſo the People are alſo bound to maintain his Perſon and Authority, and to hazard life and all that they have, in defending him.

I ſhall not take the queſtion in its full latitude, taking in what a people are bound to, in purſuing of a kings right in another Nation, which is not our preſent Queſtion. Our Queſtion is, What a people ſhould do, when a kingdom is unjuſtly invaded by a foraign enemy, which ſeeks the overthrow of Religion, king, and kingdom? Surely, if men be tied to any duty to a king and kingdom, they are tied in this caſe. I have two ſorts of men to meet with here, who are deficient in doing this covenanted duty. 1. Thoſe who do not act againſt the Enemy. 2. Thoſe who do act for the Enemy.

1. The firſt I meet with, are they who act not, but lye by, to behold what will become of all. Three ſorts of men act not for the defence of an invaded kingdom. 1. Thoſe who withdraw themſelves from publick Counſels, as from Parliament or Committee of Eſtates. This withdrawing, is not to act. 2. Thoſe act not, who upon an apprehenſion of the deſperate ſtate of things do think that all is in ſuch a condition, by the prevailing of the Enemy, that there is no remedy: And therefore that it is beſt, to ſit ſtill and ſee how things go. 3. They who do not act, upon ſcruple of conſcience. I ſhall ever reſpect tenderneſs of conſcience; and wiſh there be no more but tenderneſs. If there be no more, men will ſtrive to have their conſciences well informed.

They may be ſuppoſed to ſcruple upon one of theſe grounds: 1. To act in ſuch a cauſe, for the kings intereſt; Surely I am, this a doubt before, but all ſeemed to agree to act for the kings intereſt in ſubordination to Chriſt, and this day there is no more ſought. We owa the kings intereſt, onely in a ſubordination to Chriſt: Or, 2. To joyn to him with ſuch inſtruments as are *Enemies* to the Work of GOD. Our anſwer to the Eſtates Quære Reſolves, that ſuch ſhould not be intruſted: But we do not count theſe *Enemies*, who profeſs repentance, and declare themſelves ſolemnly to be for the Cauſe, and the Covenant; and do evidence it by their willingneſs to fight for them. If it be ſaid their repentance is but counterfeit. We are bound to think otherwiſe in charity, till the contrary be ſeen. No man can judge of the reality of hearts; for we have now found by experience, that men, who have been accounted above all exception, have betrayed their truſt. If any who have not yet repented of their former courſe, ſhould be intruſted, we ſhall be ſorry for it; and plainly ſay, That it ought not to be.

But I think there muſt be more in this, that men ſay, they cannot act: For my ſelf, I love not that word in our caſe. It is too frequent, *He can not act*, and *He can not act*. I fear there be three ſorts of perſons lurking under this cover. 1. Such as are *Puſillanimous*, who have no courage to act againſt the Enemy. The word is true of them. *They cannot act*, becauſe *they dare not act*. 2. Such as are ſelfiſh men, ſerving their *Idol Credit*. He hath been a man of honor, and now he feareth here will be no credit to fight againſt this prevailing Enemy: therefore he cannot act and ſave his credit,

credit. Be who thou wilt that hath this before thee, God shall blast thy reputation. Thou shalt neither have honor nor credit, to do a right turn in Gods cause. 3. Such as are *Cowards*, who cannot act because they have a purpose to comply. There are that cannot act in an *Army*, but they can betray an *Army* by not acting. There are that cannot act for safety of a *Kingdom*, but they do betray it by not acting. In a word, there are those who cannot joyn to act with those whom they account *Malignants* (I speak not of declared and known *Malignants*) but they can joyn with *Sectaries, open and declared enemies to Kirk and Kingdom.* I wish Subjects who are bound to fight for the kingdom, would lay by that phrase of *Not acting*, which is so frequent in the mouth of *Complyers*, and offensive to them who would approve themselves in doing duty for endangered religion, king and kingdom.

That men may be more clear to act, I shall offer to your consideration, some passages of Scripture about those who do not act against a *common enemy*.

1. *Judges 5:* There are many reproved for lying still, while an enemy had invaded the Land: as *Reuben* with his divisions, *Gilead*, *Dan* and *Asher* seeking themselves, all are reproved for not joyning with the people of God, who were willing to jeopard their lives against a *mighty oppressing enemy*. But there is one passage concerning *Meroz*, *vers.*23. which fitteth our purpose, *The Angel of the Lord said, Curse ye Meroz, Curse ye bitterly the inhabitants thereof; they came not to the help of the Lord, to the help of the Lord against the Mighty.* What this *Meroz* was is not clear; Yet all interpreters agree, that they had opportunity and power to have joyned with, and helped the people of God, and it is probable they were near the place of the fight. They are cursed for not coming to the help of the Lords people. This may be applied to these in the land, who will not help the Lord against the Mighty.

2. Another passage you have, *Numb.* 32. *Reuben* and *Gad* having a multitude of cattel, and having seen the land of *Gilead*, that it was a place for Cattel, they desire of *Moses* and the Princes that that Land may be given them, and they may not pass over *Iordan*, Verse 6,7. *Moses* reproved them in these words, *Shall your brethren go to war? and shall ye sit still? wherefore discourage ye the hearts of the children of Israel, verse* 16,17,18, *Reuben* and *Gad* make their Apology, showing that they have no such intention to sit still, only they desire their Wives and little ones may stay there, they themselves promise to go over *Iordan* armed before *Israel*, and not return before they were possessed in the land. Then *Moses* said unto them, vers. 20,21,22. *If you do so, then this shall be your possession.* But vers.23. *If you do not so, behold ye have sinned against the Lord, and be sure your sin shall finde you out.*

I may apply this to them that cannot act, Will ye sit still when the rest of your Brethren are to hazard their lives against the enemy? We have reason to reprove you. If *Moses* that faithful servant of God, was still jealous of *Reuben* and *Gad*, even after their Apology and promise to act (for he saith, *if you do not so*) Have not honest and faithful Servants of God ground to be jealous of their Brethren who refuse to act; Let them apologize what they will for their not acting, I say they sin against the Lord, and their sin shall find them out. It will be clearly seen upon what intention they do not act.

3. A third passage is in *Samuel* 23. *Verse* 25. *Saul* hath *David* inclosed that he can hardly escape. In that very instant there cometh a Messenger to *Saul* saying, Verse 27. *Haste thee, and come, for the Philistines have invaded the land.* At the hearing of this message, vers.28. *Saul returned from pursuing after David, and went against the Philistines.* It is true, the Lord did provide for his Servant *Davids* escape by this means: But if you consider *Saul*, he took it not so. Nothing moved him to leave this pursuit, but the condition of the Land, by the invading of an Enemy.

Three things might have moved *Saul* to stay and pursue *David*.

1. He hath him now in a strait, and hath such advantage that he might have thought not to come readily by the like.

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2. That although the *Philistines* be enemies, yet *David* is the most dangerous Enemy, for he aimeth at no less than the Crown. It were better to take conditions of the Enemy, then to suffer *David* to live, and take the Crown.

3. He might have said, if I leave *David* at this time, and fight with the *Philistines*, and be beaten, he will get a power in his hand to undo me and my posterity. These may seem strong motives, but *Saul* is not moved with any of these. The present danger is the *Philistines* invading the Land: and this danger is to be opposed, come of the danger from *David* what will. As if *Saul* had said, I will let *David* alone, I will meet with him at another time, and reckon with him; now there is no time for it, the *Philistines* are in the Land, let us make haste against them. I wish that many of our Countrymen had as great love to their Country, and as publick a spirit for it as this prophane king had, then there would not be so many questions for acting, as men make this day.

The Objections I have been touching are in mens thoughts and heads. 1. Some say, Now the Malignants are under, for this Enemy is their rod, it is best to put them out of having any power. Yea, there are some who would more willingly go to undo those, whom they account Malignants, then against the common Enemy who are wasting the Land. If they had *Saul's* resolution, they would say, the *Philistines* are in the Land, Let them alone, we will reckon with them at another time; we will now go against the *common enemy*.

They have also the second Objection, the *Malignants* are more dangerous Enemies then the *Sectaries*, I shall not now compare them at equal distance, and abstract from the present danger: But I shall compare them in the present posture of affairs. I am sure the Sectaries having power in their hands, and a great part of the land in their possession, are far more dangerous then Malignants, who have no power for the present: and therefore the resolution should be, the Sectaries have invaded the Land, and are destroying it let us go against them.

3. The third Objection weigheth much with many, the Malignants being imployed to fight for their Country, may get such power in their hand, as may hurt the Cause. For answer 1. The Resolution given to the Query of the Estates, provideth against that, for therein is a desire that no such power should be put into their hands. 2. This fear goeth upon a supposition that they do not repent their former course. This is an uncharitable Judgement. We are bound to be more charitable of men professing repentance, for with such we have to do only. And to speak a word by the way, to you who have been upon a Malignant course. Little good is expected from you, I pray you be honest and disappoint them. I wish you true repentance, which will both disappoint them and be profitable to your selves. 3. I desire it may be considered, whether or not fear of a danger to come from men. If they prevail against the common Enemy, being only cloathed with a capacity to fight for their Country, be an Argument of rising to oppose a seen and certain danger coming from an enemy cloathed with power, and still prevailing. I conceive it ought to be far from any to hinder men to defend their Country in such a case. I confess indeed, the Cause which we maintain hath met with many enemies, which have been against it, which requireth much tenderness: Therefore men are to be admitted to trust with such exceptions as may keep them out who are still enemies to the Cause of God, have not professed repentance, renounced their former courses, and declared themselves for *Cause and Covenant*. I doubt not but it shall be found, that the admitting of such to fight in our case as it standeth, is agreeable to the Word of God, and is not against the former publick Resolutions of kirk and State.

The second sort of persons we are to meet with, are such as act for the enemy against the kingdom. If they be cursed, who will not come out to help the Lord against the Mighty: What a curse shall be upon them, who help the mighty against the Lord, as they do who act for the Enemy? Three ways is the enemy helped against the Cause and People of God.

1. By keeping correspondence with them, and giving them intelligence; There is nothing done in kirk or State, but they have intelligence of it. A baser way hath never been used in any Nation. Your counsels and purposes are made known to them. If there be any such here (as

I fear they be) let them take this to them, they are of those who help the mighty against the Lord, and the curse shall stick to them.

2. By strengthning the enemies hands with questions, debates and determinations, in papers, tending to the justifying of their injust invasion. What ever hath been mens intentions in taking that way, yet the thing done by them, hath tended to the advantage of the *Enemie*, and hath divided those, who should have been joyned in the Cause, to the great weakning of the kingdom, and this interpretatively, is to act for the Mighty against the Lord.

3. By grosse compliance with the *Enemie*, and going into them, doing all the evil Offices they can against their Native kingdome. If *Meroz* was cursed for not helping, shall not these perfidious Covenant breakers, and trecherous dealers against a distressed Land, be much more accursed, for helping and assisting a destroying *Enemie*, so far as lyeth in their power? *Isa.* 31. 3. May be truly applyed to them, who are helping *Strangers*, *Enemies* to GOD, his kirk, and Religion, *Both he that helpeth, shall fall, and he that is holpen, shall fall down, and they all shall fail together.*

III. The third particular about this COVENANT, resteth to be spoken of; To wit, Some directions to the king, for the right performing of his duty, whereof *I* shall give seven.

1. A king meeting with many difficulties in doing of durie, by reason of strong corruption within, and many tentations without, he should be careful, to seek GOD by prayer for grace to overcome these impediments, and for an understanding heart to govern his people. *Solomon* having in his option, to ask what he would, he asked an understanding heart, to go out and in before his people: knowing, that the government of a people, was a very difficile work, and needed more then ordinary understanding. A king also hath many enemies, (as our king hath this day) and a praying king, is a prevailing king. *Asa* when he had to do with a mighty enemie, 2 *Chron.* 14. prayed fervently, and prevailed. *Iehoshaphat* was invaded with a mighty enemy, 2 Chron. 20. He prayed and did prevail. *Hezekiah* prayed against *Senacheribs* huge armie, and prevailed, 2 *Chron.* 32.

Sir, you have many difficulties and oppositions to meet with, acquaint your self with Prayer, be instant with GOD, and he will fight for You. Prayers are not in much request at Court, But a Covenanted king, must bring them in request. *I* know, a king is burthened with multiplicity of affaires, and will meet with many diversions; But Sir, you must not be diverted Take hours and set them apart for that Exercise: Men being once acquainted with Your way will not dare to divert you. Prayer to God, will make your affairs easie all the day. *I* read of a king, of whom his Courtiers said, he spoke oftner with God, then with men. If you be frequent in PRAYER, You may expect the blessing of the most high upon your self, and upon your Government.

2. A King must be careful of the kingdome, which he hath sworn to maintaine. We have had many of too private a spirit, by whom self-interest hath been preferred to the publique. *It* becometh a King well, to be of a publick spirit, to care more for the publick then his own interest. Senates and States have had Motto's written over the doors of the meeting places, Over the Senates House of *Rome*, was written, *Ne quid Respublica detrimenti Capiat*, I shall wish this may be written over Your Assembly Houses; But there is another that I would have written with it, *Ne quid Ecclesia detriment capiat.* Be careful of both; Let not kirk nor State suffer hurt; Let them go together. The best way for standing of a kingdome is a well constitute Kirk. They deceive kings, who make them believe, that the Government of the kirk; I mean Presbyterial government, cannot sute with Monarchy. They sute well, it being the Ordinance of Christ, rendring to God what is Gods, and to *Cæsar* what is *Cæsars*.

Sir, kings who have a tender care of the kirk. *Isai* 49. 23. are called Nursing-Fathers. You would be carefull, that the Gospel may have free passage through the kingdome; and that

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the government of the Kirk, may be preserved intire, according to your Solemne Engagement. The Kirk hath met with many enemies, as *Papists*, *Prelats*, *Malignants*, which I pass as known enemies. But there are two sorts more, who at this time, would be carefully looked on.

1. *Sectaries*, great enemies to the Kirk, and to all the ordinances of Christ, and more particularly to *Presbyterian Government*, which they have and would have altogether destroyed. A King should set himself against these, because they are enemies as well to the king, as to the kirk, and strive to make both fall together.

2. *Erastians*; more dangerous snares to kings, then *Sectaries*: because kings can look well enough to these, who are against themselves, and their power, as *Sectaries*, who will have no king: But *Erastians* give more power to kings then they should have, and are great enemies to Presbyterial Government: For they would make kings believe that there is no Government but the Civil, and derived from thence, which is a great wrong to the Son of GOD, who hath the Government of the kirk distinct from the Civil, yet no wayes prejudicial to it, being spiritual, and of another nature. Christ did put the Magistrate out of suspition, that his kingdom was prejudicial to Civil government; affirming, *My kingdome is not of this world.* This Government Christ hath not committed to kings, but to the Office-Bearers of his house; who in regard of civil subjection, are under the civil power as well as others; but in their spiritual administration they are under Christ, who hath not given to any king upon Earth, the dispensation of spiritual things to his people.

SIR, You are in covenant with God and his people, and are obliedged to maintain Presbyterial Government, as well against *Erastians* as *Sectaries*. I know, this *Erastian* humour aboundeth that Court. It may be some endeavour to make you reproach upon that, for which God hath punished your Predecessors. Be who he will that medleth with this Government to overturn it, it shall be as heavy to him as the burthensome stone to the enemies of the kirk. *They are cut in pieces, who burthen themselves with it.* Zack. 12.

3. A King in Covenant with the people of God, should make much of those who are in Covenant with him; having in high estimation the faithful Servants of Christ, and the Godly people of the Land. It is rare to find kings lovers of faithful Ministers, and pious people. It hath been the fault of our own kings to persecute the godly.

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Of all theſe we have ſad experience, which ſhould not move you to make choiſe of prophane and godleſs men, by whom a bleſſing is not to be expected, but it ſhould move you to be wary in your choiſe, I am confident ſuch may be had, who will be faithful for religion, king and kingdome.

5. There hath been much debate about the exerciſe of the kings power, yet he is put in the exerciſe of his power, and this day put in a better capacity to exerciſe it by his Coronation. Many are affrayd that the exerciſe of his power, ſhall prove dangerous to the cauſe; and indeed I confeſs there is a ground of fear, when we conſider how this power hath been abuſed by former kings, Therefore Sir, make good uſe of this power, and ſee that you rather keep within bounds, then exceed in the exerciſe of it. I may very well give ſuch a counſel, as an old Counſellor gave to a king of *France*. He having ſpent many years at Court, deſired to retire into the Countrey for enjoying privacy fit for his age; and having obtained leave, the king his Maſter required him to ſet down and write ſome advice of Government, to leave behind him, which he out of Modeſty declined. The king would not be denyed, but left with him pen, and ink, and a ſheet of Paper. He being alone after ſome thoughts, wrote with fair and legible Characters in the head of the ſheet *Modus*, in the middle of the ſheet *Modus*, and in the foot of the ſheet *Modus*, and wrote no more in all the paper; which he wrapped up and delivered to the king, meaning that the beſt counſel he could give him, was, that he ſhould keep temper in all things. Nothing more fit for a young king, then to keep temper in all. Take this Counſel Sir, and be moderate in the uſe of your power. The beſt way to keep Power is moderation in the uſes of it.

6. The king hath many enemies, even ſuch as are enemies to his Family, and to all kingly government, and are now in the bowels of this king o mwaſting and deſtroying: beſtir your ſelf, according to vows and oaths that are upon you, to be active for the relief of Chriſts kingdome, born down by them, in all the three kingdomes; and for the relief of this kingdome grievouſly oppreſſed by them. We ſhall earneſtly deſire, that God would put that ſpirit upon our king, now entered upon publique government, which he hath put upon the Deliverers of his people from their cruel oppreſſours.

In ſpeaking of the kings behaviour to enemies, One thing I cannot paſs. There is much ſpoken of a Treaty with this enemy. I am not of the judgment of ſome, who diſtinguiſh a Treaty before invaſion, and after invaſion, and ſay, treating is very lawful before invaſion; becauſe it is ſuppoſed there is little wrong done; but after invaſion when a kingdome is wronged and put to infinite loſſes, then ſay a treaty is to be ſhunned: but in my judgment a treaty may be lawful after invaſion, and wrongs ſuſtained. The end of war is peace, neither ſhould deſire of revenge obſtruct it, providing it be ſuch a Treaty, and Peace, as is not prejudicial to religion nor to the ſafety of the kingdome, nor to the undoubted right of the king, nor the League and Covenant whereunto we are ſolemnly engaged.

1. That although the *Philistines* be enemies, yet *David* is the most dangerous Enemy, for he aimes at no less than the Crown. It were better to take conditions of the Enemy, then to suffer *David* to live, and take the Crown.

3. He might have said, if I leave *David* at this time, and fight with the *Philistines*, and be beaten, he will get a power in his hand to undo me and my posterity. These may seem strong motives, but *Saul* is not moved with any of these. The present danger is the *Philistines* invading the Land: and this danger is to be opposed, come of the danger from *David* what will. As if *Saul* had said, I will let *David* alone, I will meet with him at another time, and reckon with him; now there is no time for it, the *Philistines* are in the Land, let us make haste against them. I wish that many of our Countrymen had as great love to their Country, and as publick a spirit for it as this prophane king had, then there would not be so many questions for acting, as men make to day.

The Objections I have been touching are in mens thoughts and heads. 1. Some say, Now the Malignants are under, for this Enemy is their rod, it is best to put them out of having any power. Yea, there are some who would more willingly go to undo those, whom they account Malignants, then against the common Enemy who are wasting the Land. If they had *Saul's* resolution, they would say, the *Philistines* are in the Land, Let them alone, we will reckon with them at another time; we will now go against the *common enemy*.

They have also the second Objection, the *Malignants* are more dangerous Enemies then the *Sectaries*, I shall not now compare them at equal distance, and abstract from the present danger: But I shall compare them in the present posture of affairs. I am sure the Sectaries having power in their hands, and a great part of the land in their possession, are far more dangerous then Malignants, who have no power for the present: and therefore the resolution should be, the Sectaries have invaded the Land, and are destroying it let us go against them.

3. The third Objection weigheth much with many, the Malignants being imployed to fight for their Country, may get such power in their hand, as may hurt the Cause. For answer 1. The Resolution given to the Query of the Estates, provideth against that, for therein is a desire that no such power should be put into their hands. 2. This fear goeth upon a supposition that they do not repent their former course. This is an uncharitable Judgement. We are bound to be more charitable of men professing repentance, for with such we have to do only. And to speak a word by the way, to you who have been upon a Malignant course. Little good is expected from you, I pray you be honest and disappoint them. I wish you true repentance, which will both disappoint them and be profitable to your selves. 3. I desire it may be considered, whether or not fear of a danger to come from men. If they prevail against the common Enemy, being only clothed with a capacity to fight for their Country, be an Argument of rising to oppose a seen and certain danger coming from an enemy cloathed with power, and still prevailing. I conceive it ought to be far from any to hinder men to defend their Country in such a case. I confess indeed, the Cause which we maintain hath met with many enemies, which have been against it, which requireth much tenderness: Therefore men are to be admitted to trust with such exceptions as may keep them out who are still enemies to the Cause of God, have not professed repentance, renounced their former courses, and declared themselves for *Cause and Covenant*. I doubt not but it shall be found, that the admitting of such to fight in our case as it standeth, is agreeable to the Word of God, and is not against the former publick Resolutions of kirk and State.

The second sort of persons we are to meet with, are such as act for the enemy against the kingdom. If they be cursed, who will not come out to help the Lord against the Mighty: What a curse shall be upon them, who help the mighty against the Lord, as they do who act for the Enemy? Three ways is the enemy helped against the Cause and People of God.

1. By keeping correspondence with them, and giving them intelligence; There is nothing done in kirk or State, but they have intelligence of it. A baser way hath never been used in any Nation. Your counsels and purposes are made known to them. If there be any such here (as

I fear they be) I tell them take this to them, they are of those who help the mighty against the Lord, and the curse shall stick to them.

2. By strengthning the enemies hands with questions, debates and determinations, in papers, tending to the justifying of their injust invasion. What ever hath been mens intentions in taking that way, yet the thing done by them, hath tended to the advantage of the *Enemie*, and hath divided those, who should have been joyned in the Cause, to the great weakning of the kingdom, and this interpretatively, is to act for the Mighty against the Lord.

3. By grosse compliance with the *Enemie*, and going into them, doing all the evil Offices they can against their Native kingdome. If *Meroz* was cursed for not helping, shall not these perfidious Covenant breakers, and trecherous dealers against a distressed Land, be much more accursed, for helping and assisting a destroying *Enemie*, so far as lyeth in their power? *Isa.* 31. 3. May be truly applyed to them, who are helping *Strangers*, *Enemies* to GOD, his kirk, and Religion, *Both he that helpeth, shall fall, and he that is holpen, shall fall down, and they all shall fail together.*

III. The third particular about this COVENANT, resteth to be spoken of; To wit, Some directions to the king, for the right performing of his duty, whereof I shall give seven.

1. A king meeting with many difficulties in doing of durie, by reason of strong corruption within, and many tentations without, he should be careful, to seek GOD by prayer for grace to overcome these impediments, and for an understanding heart to govern his people. *Solomon* having in his option, to ask what he would, he asked an understanding heart, to go out and in before his people: knowing, that the government of a people, was a very difficile work, and needed more then ordinary understanding. A king also hath many enemies, (as our king hath this day) and a praying king, is a prevailing king. *Asa* when he had to do with a mighty enemie, 2 *Chron.* 14. prayed fervently, and prevailed. *Ichoshaphat* was invaded with a mighty enemy, 2 Chron. 20. He prayed and did prevail. *Hezekiah* prayed against *Senacheribs* huge armie, and prevailed, 2 *Chron.* 32.

Sir, you have many difficulties and oppositions to meet with, acquaint your self with Prayer, he instant with GOD, and he will fight for You. Prayers are not in much request at Court, But a Covenanted king, must bring them in request. I know, a king is burthened with multiplicity of affaires, and will meet with many diversions; But Sir, you must not be diverted Take hours and set them apart for that Exercise: Men being once acquainted with Your way will not dare to divert you. Prayer to God, will make your affairs easie all the day. I read of a king, of whom his Courtiers said, he spoke oftner with God, then with men. If you be frequent in PRAYER, You may expect the blessing of the most high upon your self, and upon your Government.

2. A King must be careful of the kingdome, which he hath sworn to maintaine. We have had many of too private a spirit, by whom self-interest hath been preferred to the publique. It becometh a King well, to be of a publick spirit, to care more for the publick then his own interest. Senates and States have had Motto's written over the doors of the meeting places, Over the Senates House of *Rome*, was written, *Ne quid Respublica detrimenti capiat*, I shall wish this may be written over Your Assembly Houses; But there is another that I would have written with it, *Ne quid Ecclesia detriment capiat.* Be careful of both; Let not kirk nor State suffer hurt; Let them go together. The best way for standing of a kingdome is a well constitute Kirk. They deceive kings, who make them believe, that the Government of the kirk; I mean Presbyteriall government, cannot sute with Monarchy. They sute well, it being the Ordinance of Christ, rendring to God what is Gods, and to *Cæsar* what is *Cæsars*.

Sir, kings who have a tender care of the kirk. *Isai* 49. 23. are called Nursing Fathers. You would be carefull, that the Gospel may have free passage through the kingdome; and that the

the government of the Kirk, may be preserved intire, according to your Solemne Engagement. The Kirk hath met with many enemies, as *Papists*, *Prelats*, *Malignants*, which I pass as known enemies. But there are two sorts more, who at this time, would be carefully looked on.

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But I must break off this Treaty with a story related in *Plutarch*. The City of *Athens* was in a great strait, wherein they knew not what to do. *Themistocles* in this strait said, he had something wherein to give his opinion, for the behoof of the State; but he thought it not fit to deliver himself publickly: *Aristides*, a man of great trust, is appointed to hear him privately, and to make an account as he thought meet. When *Aristides* came to make his report to the Senate, he told them, that *Themistocles* his advice was indeed profitable, but not honest: Whereupon the people would not so much as hear it. There is much whispering of a Treaty, they are not willing to speak publickly of it. Hear them in private, and it may be the best advice shall be profitable, but not honest. If a Treaty should be, let it be both profitable and honest, and no lover of peace will be against it.

7. Seeing the King is now upon the renewing of the Covenants, it would be remembred, that we enter into Covenant, according to our profession therein, with reality, sincerity, and constancy, which are the qualifications of good Covenanters. Many doubt of your reallity in the covenant: Let your sincerity and reality be evidenced by your stedfastnes and constancy; for many have begun well, but have not been constant.

In the sacred History of Kings, we finde a note put upon kings according to their cariages. One of three sentences is written upon them. 1. Some kings have this written on them, *He did evil in the sight of the Lord.* They neither begin well, nor end well. Such an one was *Ahaz*, king of *Iudah*, and divers others in that History. 2. Others have this written of them, *He did that which was right in the sight of the Lord, but not with a perfect heart.* Such an one was *Amaziah* king of *Iudah*, 2 *Chron.* 25. 2. He was neither sincere nor constant: when God blessed him with victory against the *Edomites* he fell foully from the true worship of God, and set up the gods of Edom. 3. A third sentence is, written upon the godly kings of *Iudah*, *He did right in the sight of the Lord, with a perfect heart*, as *Asa Hezekiah*, *Iehoshaphat* and *Iosiah*. They were both sincere and constant. Let us neither have the first nor the second, but the third written upon our king, *He did right in the sight of the Lord with a perfect heart.* Begin well, and continue constant.

Before I close, I shall seek leave to lay before our young king two examples to beware of, and one to follow, the two warning examples one of them is in my Text, another in our own history.

The first example is of *Ioash*, he began well, and went on in godly Reformation all the days of *Iehojada*; but it is observed, 2 *Chron.* 24 17. after the days of *Iehojada* the Princes of *Iudah* came, and did obeysance to the king; and he hearkened unto them, ver. 18. *It* appeareth they had been at war till the death of *Iehojada*; and took that opportunity to destroy the true worship of God, and set up false worship, flattering the king for that effect: For it is said, *They left the house of the Lord and served groves and Idols*, and were so far from being reclaimed by the Prophet of the Lord, that was sent unto them, that they conspired against *Zechariah* the Son of *Iehojada*, who reproved them mildly for their *Idolatry*, and stoned him with stones, and slew him at the Kings commandment. And *vers.* 22. it is said, *Ioash remembred not the kindnes that Iehojada his father had done to him, but slew his son.*

Sir, Take this example for a warning. You are obliged by the Covenant, to go on in the work of Reformation, It may be some great ones are waiting their time, not having opportunity to work for the present; til afterward they may make obeysance, and perswade you to destroy all that hath been done in the work of God these divers years. Beware of it, Let no alurement of perswasion prevail with you to fall from that, which this day you bind your self to maintain.

Another example I give you, yet in recent memory, of your Grandfather king *Iames*. He fell to be very young, in a time full of difficulties; yet there was a godly party in the land, who did put the Crown upon his head. And when he came to some years, He and his people entred in a covenant with God, he was much commended by godly and faithful men, comparing him to young *Iosiah* standing at the Altar, renewing a covenant with God; and he himself did thank God, that he was born in a reformed Kirk, better reformed then *England*: for they retained many Popish ceremonies: yea, better reformed then *Geneva*, for they keep some holy days: charging his people to be constant, and promising himself to continue in that Reformation, and to maintain the

the ſame. Notwithſtanding of all this, he made a foul defection: He remembred not the kindneſs of them who had held the Crown upon his head; yea, he perſecuted faithful Miniſters, for oppoſing that courſe of defection. He never reſted till he had undone Presbyterial Government, and Kirk Aſſemblies, ſetting up Biſhops, and bringing in ceremoniss, againſt which he had formerly given large teſtimony. In a word, he laid the foundation, whereupon his Son our late King, did build much miſchief to Religion all the days of his life.

Sir, I lay this example before you the rather, becauſe it is ſo near you, that the guiltineſs of the tranſgreſſion lieth upon the Throne and Family, and it is one of the ſins for which you have profeſſed humiliation very lately. Let it be laid to heart, take warning, requite not faithful mens kindneſs with perſecution; yea, requite not the Lord ſo, who hath preſerved you to this time, and is ſetting a Crown upon your head. Requite not the Lord with apoſtaſie and defection from a ſworn covenant, but be ſtedfaſt in the covenant, as you would give teſtimony of your true humiliation for the defection of thoſe that went before you.

I have ſet up theſe two examples before you as Beacons to warn you to keep off ſuch dangerous courſes, and ſhall add one for imitation, which, if followed may happily bring with it the bleſſing of that godly mans adherence to GOD. The example is of *Hezekiah, who did that which was right in the ſight of the Lord*, 2 King. 18. 5, 6. It is ſaid of him, *He truſted in the Lord God of Iſrael, and he clave unto the Lord, and departed not from following him, but kept his commandments.* And *verſ.* 7. *The Lord was with him, and he proſpered whether ſoever he went forth.*

Sir, follow this example, cleave unto the Lord, and depart not from following him, and the Lord will be with you, and proſper you whether ſoever you go. To this Lord, from whom we expect a bleſſing on this days work, be glory and praiſe for ever; Amen.

Sermon being ended, Prayer was made for a bleſſing upon the Doctrine delivered.

The King being to renew the Covenants, firſt the National Covenant, then the Solemn League and Covenant were diſtinctly read.

After the reading of theſe Covenants, the Miniſter prayed for grace to perform the contents of the Covenants, and for faithful ſtedfaſtneſs in the Oath of God; and then (the Miniſters Commiſſioners of the General Aſſembly, deſired to be preſent, ſtanding before the Pulpit) he miniſtred the oath unto the King, who kneeling, and lifting up his right hand, did ſwear in the words following,

I Charls, king of Great Britain, *France and* Ireland, *do aſſure and declare, by my Solemn Oath, in the preſence of Almighty God, the Searchers of Hearts, my allowance and approbation of the National Covenant, and of the Solemn league and Covenant above written, and faithfully oblige my ſelf, to proſecute the ends thereof in my Station and Calling; And that I for My ſelf and Succeſſors, ſhall conſent and agree to all Acts of Parliament enjoyning the National Covenant, and of the Solemn League and Covenant, and fully eſtabliſh Presbyterial Government, the Directory of Worſhip, Confeſſion of Faith, and Catechiſms in the Kingdom of* Scotland, *as they are approved by the General Aſſemblies of this Kirk and Parliament of this Kingdom: And that I ſhall give my Royal aſſent to Acts and Ordinances of Parliament paſſed or to be paſſed, enjoyning the ſame in my other Dominions: And that I ſhall obſerve theſe in my own practice and Family, and ſhall never make oppoſition to any of theſe, or endeavor any change thereof.*

After the King had thus ſolemnly ſworn the National Covenant, the League and Covenant, and the Kings oath ſubjoyned unto both being drawn up in a fair Parchment; the King did ſubſcribe the ſame in preſence of all.

Thereafter the King aſcendeth the Stage, and ſitteth down in the chair of State.

Then the Lords, Great Conſtable and Mariſhal, went to the four corners of the Stage with the Lion going before them; who ſpoke to the people theſe words, *Sirs, I do preſent unto you the King,* CHARLS, *the righteful and undoubted Heir of the Crown and Dignity of this*

Realm; This day is by the Parliament of this Kingdom appointed for his Coronation, And are you not willing to have him for your King, and become subject to his commandements?

In which action, the Kings Majesty stood up, showing himself to the people, in each corner, And the people expressed their willingnesse, by chearful acclamations, in these words, *God save the King, charls the second:*

Thereafter the kings Majesty supported by the Constable and Marishal, commeth down from the Stage, and sitteth down in the Chaire, where he heard the Sermon,

The Minister, accompanied with the Ministers before mentioned, commeth from the Pulpit toward the king; and requireth, If he was willing to take the Oath, appointed to be taken at the Coronation.

The king answered, He was most willing.

Then the Oath of Coronation, as it is contained in the eighth Act of the first Parliament of king *Iames*, being read by the Lyon, the Tenour whereof followeth:

Because, that the increase of Vertue, and suppressing of Idolatry, craveth, That the Prince and the people be of one perfect Religion, which of Gods Mercy is now presently professed within this Realm: Therefore it is statuted and ordained, by our Soveraign Lord, my Lord Regent, and three estates of this present Parliament: that all Kings Princes and Magistrates whatsoever, holding their place which hereafter at any time shall happen to Raign, and bear rule over this Realm, at the time of their Coronation, and receit of their Princely Authority, make their faithful promise, in the presence of the Eternal God: That enduring the whole course of their lives, they shall serve the same Eternal God, to the uttermost of their power, according as he hath required in his most Holy Word, revealed and contained in the New and Old Testaments; And according to the same Word, shall maintain the true Religion of Christ Jesus, the preaching of his Holy Word, and due and right Ministration of the Sacraments now received, and preached within this Realm. And shall abolish and gainstand all false religions, contrary to the same: and shall rule the people committed to their charge, according to the will and command of God revealed in his foresaid Word, and according to the Loveable Laws, and Constitutions received in this Realm, no wayes repugnant to the said Word of the eternal God, And shall procure to the uttermost of their power, to the Kirk of God, and whole Christian people, true and perfect peace, in time comming. The rights and rents, with all just priviledges of the Crown of Scotland, to preserve and keep inviolated: Neither shall they transfer, nor alienate the same. They shall forbid and repress in all Estates, and degrees, reaf, oppresion, and all kind of wrong: In all judgements they shall command and procure that justice, and equity be kept to all creatures, without exception, as the Lord and Father of Mercies, be merciful unto them: And out of their Lands and Empire they shall be careful to root out all Hereticks, and enemies to the true worship of God, that shall be convict by the true Kirk of God, of the aforesaid crimes; and that they shall faithfully affirme the things above written, by their Solemn Oath.

The Minister tendered the Oath unto the king, who kneeling, and holding up his right hand, sware in these words, *By the Eternal and Almighty God, who liveth and reigneth for ever, I shall observe and keep all that is contained in this Oath.*

This done the kings Majesty sitteth down in his Chaire, and reposeth himself a little.

Then

Then the king ariseth from his chaire, and is disrobed by the Lord Great Chamberlain of the Princely robe, wherewith he entred the kirk, and is invested by the said Chamberlain in his Royal Robes.

Thereafter, the king being brought to the chaire on the *North* side of the kirk, supported as formerly, the Sword was brought by Sir *William Cockburn* of *Langtown* Gentleman Vsher, from the Table, and delivered to Lyon king of Arms, who giveth it to the Lord great Constable, who putteth the same in the kings hand, saying, SIR, *Receive this kingly Sword, for the Defence of the faith of Christ, and protection of his Kirk, and of the true Religion, as it is presently professed within this kingdome, and according to the National Covenant, and League and Covenant, and for executing Equity, and justice, and for punishment of all iniquity and injustice.*

This done, the Great Constable receiveth the sword from the king, and girdeth the same about his side.

Thereafter the king sitteth down in his chaire; and then the Spurs were put on him, by the Earl Marshal.

Thereafter, *Archibald* Marquis of *Argyle*, having taken the Crown in his hands, the Minister prayed to this purpose.

That the Lord would purge the Crown from the sins and transgressions of them that did reign before him: That it might be a pure Crown, That God would settle the Crown upon the kings head: and since men that set it on, were not able to settle it, that the Lord would put it on, and preserve it. And then the said Marquis put the Crown on the kings head.

Which done, the Lyon King of Arms, the Great Constable standing by him, causeth an Herauld to call the whole Noblemen, one by one, according to their ranks; who coming before the king, kneeling, and with their hand touching the Crown on the kings head, sware these words; *By the Eternal and Almighty God, who liveth and reigneth forever, I shall support the to my uttermost.* And when they had done, then all the Nobility held up their hands, and *sware to be loyal and true subjects, and faithful to the Crown.*

The Earle Marshall, with the Lyon, going to the four corners of the Stage, The Lyon proclaimeth the Obligatory Oath of the people, And the People holding up their hands all the time, did swear, *By the eternal and Almighty God, who liveth and reigneth for ever, we become your liedge men, and Truth and Faith shall bear unto you, and live and dye with you against all manner of folks whatsoever, in your service according to the national Covenant, and solemn League and Covenant.*

Then did the Earles and Viocunts put on their Crowns: and the Lyon likewise put on his.

Then did the Lord Chamberlain loose the Sword wherewith the king was girded; and drew it, and deliver it drawn into the kings hands, and the king put it in the hands of the Great Constable to carry it naked before him.

Then *John* Earl of *Crauford* and *Lindesay* took the Scepter and put it in the Kings right hand, saying, *Sir, Receive this Scepter, the sign of royal Power of the Kingdom, that you may govern your self right, and defend all the Christian people committed by God to your charge, punishing the wicked and protecting the just.*

Then did the King ascend the Stage, attended by the Officers of the Crown, and Nobility, and was installed in the Royal Throne by *Archibald* Marquis of *Argyle*, saying, *Stand and hold fast from hence forth, the place whereof You are the lawful and righteous heir, by a long and lineal succession of Your Fathers which is now delivered unto you by authority of Almighty God.*

When the King was set down upon the Throne, the Minister spoke to him a word of Exhortation, as followeth:

SIR, You are set down upon the Throne in a very difficil time; I shall therefore put You in mind of a Scriptural expression of a Throne, 1 Chron. 29. 23. *it is said,* Solomon sate on the Throne of the Lord. *Sir, You are a King, and a King in covenant with the Lord; if You would have the Lord to own You to be his King, and his Throne to be Your Throne; I desire You may have some thoughts of this expression.*

1. *If*

1. It is the Lords Throne; Remember you have a king above you, the king of kings, and Lord of Lords, who commandeth Thrones: He setteth kings on Thrones, and dethroneth them at his pleasure: Therefore take a word of advice, Be thankful to him, who hath brought you through many wanderings to sit you on this Throne: kisse the son, least he be angry; and learn to serve him with fear, who is terrible to the kings of the earth. 2. Your throne is the Lords throne, and your people the Lords people; Let not your heart be lifted up above your brethren, Deut. 17. 20. They are your brethen, not only flesh of your flesh, but brethren by Covenant with God, let your Government be refreshing unto them, as the rain on the mowen grass. 3. Your throne is the Lords Throne; beware of making his Throne a throne of iniquity: There is such a throne, Psal 94. 20. Which frameth mischief by a Law, God will not own such a throne, it hath no fellowship with him. Sir, there is too much iniquity upon the Throne by your predecessors, who framed mischief by a Law; such laws as have been destructive to Religion, and grievous to the Lords people, You are on the Throne, and have the Scepter, beware of touching mischievous laws therewith: But as the Throne is the Lords Throne, let the laws be the Lords laws, agreeable to his Word, such as are terrible to evil doers, and comfortable to the godly, and a relief to the poor and oppressed in the land. 4. The Lords Throne putteth you in mind whom you shall have about the throne, wicked Counsellors are not for a king upon the Lords throne, Solomon knew this, who said, Prov. 25. 5. Take away the wicked from before the king, and his throne shall be established in righteousness. And Pro. 20. 8. a king upon the Throne scattereth away all evill with his eyes. 5. The Lords Throne putteth you in mind, that the judgement on the Throne should be the Lords, Take the exhortation, Ier. 22. from the beginning, the Prophet hath a command to go to the house of the king of Iudah, and say, Hear the word of the Lord, O king of Iudah, that sittest upon the Throne, and thy servants, and thy people, execute ye judgment, and righteousness, and deliver the spoile out of the hand of the oppressour: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. If ye do this thing indeed, then shall there enter by the gates of this house, kings sitting upon the throne of David, But if ye will not hear these words, I swear by my self, saith the Lord, this house shall become a desolation. And vers. 7. I will prepare destroyers against thee.

Sir, Destroyers are prepared for the injustice of the Throne, I intreat you, execute righteous judgement; if you do it not, your house will be a desolation: But if you do that which is right, God shall remove the destroyers, and you shall be established on your throne; and there shall yet be Dignity in your house, for your servants and for your people.

Lastly, If your throne be the throne of the Lord, take a word of encouragement against throne Adversaries, Your enemies, are the enemies of the Lords throne: Make your peace with God in Christ, and the Lord shall scatter your enemies from the Throne, and he shall magnifie you yet in the sight of these Nations, and make the misled people submit themselves willingly to your government. Sir, If you use well the Lords Throne, on which you are set, then the two words in the place cited, 1 Chron. 29. 23. spoken of Solomon sitting on the throne of the Lord, He prospered, and all Israel obeyed him, shall belong unto you, your people shall obey you in the Lord, and you shall prosper in the sight of the Nations round about.

Then the Lord Chancellour went to the four corners of the Stage, the Lyon king of Arms going before him, and proclaimed his Majesties free pardon, to all breakers of Penal Statutes, and made offer thereof: Whereupon the people cryed, *God save the King.*

Then the King supported by the Great Constable, and Marishal, and accompanied with the Chancellour, arose from the throne, and went out at a door prepared for that purpose, to a Stage, and showeth himself to the people without, who clapped their hands, and cryed with a loud voice, a long time, *God save the King.*

Then the King returning, and sitting down upon the throne, delivered the Scepter to the Earle of *Crauford* and *Lindsay*, to be carried before him: Thereafter the Lyon king of Arms, rehearsed the Royal Line of the kings upward, to *Fergus* the first.

Then the Lyon called the Lords one by one, who kneeling and holding their hands betwixt the kings hands, did swear these words, *By the Eternal and Almighty God, who liveth and raigneth for ever, I become your liegman, and Truth, and Faith shall bear unto you, and live and dye with you, against*

against all manner of folks whatsoever, in your service, according to the National Covenant, and solemn league and Covenant.

And every one of them kissed the kings left cheek.

When these Solemnities were ended, the Minister standing before the king on his Throne: pronounced this blessing.

The Lord bless thee, and save thee; The Lord here thee in the day of trouble: the Name of the God of Jacob defend thee: the Lord send thee help from the Sanctuarie, and strengthen thee out of Sion *Amen.*

After the blesing pronounced, the Minister went to the Pulpit, and had the following exhortation, the king sitting still upon the Throne. Ye have this day a king crowned, and entred into Covenant with God, and his people, look, both king and people, that ye keep this Covenant, and beware of the breach of it: that you may be the more carefull to keep it, I will lay a few things before you.

I remember when the solemn League and Covenant was entred by both Nations, the Commissioners from *England* being present in the *East* kirk of *Edinburgh*, a passage was cited out of *Nehe.* 5. 13. Which I shall now again cite, *Nehemiah* required an Oath of the Nobles and people, to restore the morgaged lands, which they promised to do; after the Oath was tendred, in the 13. *verse.* he did shake his lap, and said. *So God shake out every man from his house, and from his labour, that performeth not his promise, even thus he be shaken out and emptyed, and all the congregations said, Amen.* Since that time many of those who were in covenant are shaken out of it, yea, they have shaken off the covenant, and laid it aside. It is true they are prospering this day, and think that they prosper by laying aside the Covenant; but they will be deceived, that word spoken then, shall not fall to the ground, God shall shake them out of their possession, and empty them for their perfidious breach of the Covenant.

The same I say to king and Nobles, and all that are in Covenant. If you break that covenant, being so solemnly sworn, all these who have touched your crown, and sworn to support it, shall not be able to hold it on; but God will shake it off, and turn you from the throne: And ye Noblemen, who are assistant to the putting on of the Crown, and setting the king upon the throne, if ye shall either assist, or advise the king to break the Covenant, and overturn the work of God, he shall shake you out of your possessions, and empty you of all your glorie.

Another passage I offer to your consideration, *Ier.* 34. 8. after that *Zedekiah* had promised to proclaim liberty to all the Lords people, who were servants, and entred in a covenant he and his Princes to let them go free, and according to the Oath had let them go; afterwards they caused the Servants to return, and brought them into subjection, *v.* 11. What followeth upon this breach? *v.* 15. 16. *Ye were now turned and had done right in my sight in proclaiming liberty, but ye turned, and made them Servants again.* And therfore, *verse.* 18, 19, 20, 21. *I will give the men who have transgressed my Covenant, who have not performed the words of the covenant, which they made before me, when they cut the Calf in twain, and passed between the parts thereof. I will even give them into the hands of their Enemies, into the hand of them that seek their life, even* Zedekiah *and his Princes.* If the breach of a covenant made for the liberty of Servants was so punished, what shall be the punishment of the breach of a Covenant for Religion, and liberty of the people of God? There is nothing more terrible to kings and Princes then to be given into the hands of enemies, that seek their life. If ye would escape this judgment, let king and Princes keep their Covenant made with God: Your enemies who see your life, are in the land, if you break the covenant, it may be feared, God will give you over unto them as a prey: but if ye yet keep Covenant it may be expected, God will keep you out of their hands.

Let not the place ye heard opened be forgotten, for in it ye have an example of Divine justice against *Ioash* and the Princes for breaking that Covenant, 2 *Chron.* 24. 23. The Princes who intised that breach, are destroyed: and in the 24. *verse.* it is said: *The Armie of the Syrians came with a small company of men, and the Lord delivered a very great Hoast into their hands: because they had forsaken the Lord God of their fathers: so they executed judgment against Joash*

And

And verse 25. *His own servants conspired against him, and slew him on his bed, &c.* The conspiracy of Servants or Subjects against their King, is a wicked course: But God in his righteous judgements suffereth Subjects to conspire and rebel against their Princes, because they rebel against God: And he suffereth Subjects to break the Covenant made with a King, because he breaketh the covenant made with God. I may say freely that a chief cause of the judgement upon the Kings house, hath been the Grandfathers breach of Covenant with God, and the Fathers following their steps, in opposing the Work of God, and his kirk within these kingdoms; They broke covenant with God, and men have broken covenant with them: yea, most cruelly and perfidiously have invaded the Royal Family, and trodden upon all Princely Dignity.

Be wise by their example; You are now sitting upon the Throne of the kingdom, and your Nobles about you, there is one above you even *Iesus* the King of *Sion*; and *I*, as his Servant, dare not but be free with you; I charge you Sir in His Name, that you keep this Covenant in all points; if you break this Covenant, and come against this cause, I assure you the controversie is not ended between God and your Family, but will be carried on to further weakning, if not the overthrew of it: But if you shall keep this covenant, and befriend the kingdom of Christ, it may be from this day God shall begin to do you good, although your estate be very weak, God is able to raise you, and make you to reign, maugre the opposition of all your enemies: And howsoever it shall please the Lord to dispose, you shall have peace toward God, through Christ the Mediator.

As for you who are Nobles and Peers of the Land, your share is great in this day of coronation, ye have come and touched the Crown, and sworn to support it, ye have handled the Sword and Scepter, and have set down the King upon his Throne.

1. I charge you keep your covenant with God; and see that ye never be moved your selves to come against it in any head or article thereof, and that ye give no counsel to the King to come against that Doctrine, Worship, Government and Discipline of the kirk, established in this land, as you would eschew the judgement of covenant-breakers. If the King and ye who are engaged to support the Crown, conspire together against the kingdom of Christ, both ye that do support, and he that is supported, will fall together. *I* press this the more, because it is a rare thing to see a King and great men for Christ; in the long catalogue of Kings which ye have heard recited this day, there will be found few who have been for Christ.

2. I charge you also, because of your many oaths to the King, that you keep them inviolably. Be faithful to him according to your covenant; the oaths of God are upon you, if directly or indirectly, you do any thing against his standing, God, by whom ye have sworn will be avenged upon you, for the breach of his oath.

And now I will shut up all with one word more to You, Sir, You are the only covenanted King with God and his People in the world: Many have obstructed your entry in it; now seeing the Lord hath brought you in over all these Obstructions, only observe to do what is contained therein; and it shall prove a happy time for You and Your House. And because you are entred in times of great difficulty, wherein small strength seems to remain with You in the eyes of the world, for recovering Your just power and greatness. Therefore take the counsel which *David* when he was dying gave to his Son *Solomon*, 1 *King.* 2.2,3. *Be strong, and shew thy self a man, and keep the Charge of the Lord thy God: to walk in his ways, and keep his commandments, that thou mayst prosper in all that thou dost, and whether soever thou turnest thy self.*

After this *Exhortation* the *Minister* closed the whole action with prayer, and the xx. Psalm being sung, he dismissed the people with the Blessing.

Then did the Kings *Majesty* descend from the Stage, with the *Crown* upon his head, and receiving again the Scepter in his hand, returned with the whole Train in solemn manner to his Palace, the Sword being carried before him.

FINIS.